THE Catholick Cause; OR, THE HORRID PRACTICE OF Murdering Kings,

Justified, and commended by the POPE,

In a Speech to his Cardinals, upon the barbarous Assassination of *Henry* the Third of *France*, who was stabb'd by *Jaques Clement*, a Dominican Fryar.

The true Copy of which Speech, both in *Latin*, and also faithfully rendred into *English*, you have in the following Pages.

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Printed for *Walter Kenilby* at the Bishop's Head in *S. Paul's* Church-yard, 1679.

16

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Sixti Quinti Pont. Max. de Henrici *Tertii morte, Sermo,* Romæ *in Consistorio Patrum habitus,* 11. *Septem.* 1589.

An Oration of Pope *Sixtus* the Fifth, upon the death of King *Henry* the Third, in *Rome*, in the full Assembly of the Cardinals.

ANIMO meo sæpe ac serio revolvens, mentisq; aciem intendens in ea, quæ nuper Dei voluntate acciderunt, vidior mihi vere posse illud Prophetæ Abacuch *usurpare*: Qui opus factum est in diebus vestris, quod nemo credet, cum narrabitur, (Abbak. 1. v. 5.) *Mortuus est Rex Francorum per manus Monachi.*

COnsidering oftentimes and seriously with my self, and applying the utmost of my understanding unto these things which now of late, by the Will of God, are come to pass; I think I may fitly use the words of the Prophet *Abbakuk*, saying, *I have wrought a work in your days, which no Man will believe when it shall be told him*, Abbak. 1. v. 5. The French King is slain by the hands of a Fryar.

Nam ad istud potest recte applicari: licet de alia re, nempe de incarnatione Domini, quæ omnia mira, ac mirabilia superat, Prophetæ proprie locutus sit; sicut & Apostolus Paulus *eadem verba,* (Actorum 13. v. 41.) *ad Christi resurrectionem verissime refert. Quando Prophetæ nominat Opus, non vult innuere aliquid vulgare, vel ordinarium, sed rarum, insigne, ac memorabile facinus; quomodo de creatione Mundi,* Opera manuum tuarum sunt cœli. *Item,* Requievit die septimo ab omni opere quod patrarat. *Cum vero factum nit, eo verbo tale aliquid in Scripturis exprimi, quod non temere, casu, fortuna aut per accidens evenire dicitur; sed quod expres-*

For unto this it may truly be compar'd, though the Prophet spake of another thing, namely, of the Incarnation of our Lord, which exceedeth all other Wonders and Miracles: As also the Apostle S. *Paul* referreth the same words unto the Resurrection of Christ. (*Acts* 13. *v.* 41.) When the Prophet says, *a work*, he means not by it some common or ordinary thing, but a rare and notable matter, and worthy to be remembred, as that of the Creation of the World; The Heavens are the works of thy hands: and again, He rested the seventh day from all the works which he had made. When he saith, *I have wrought*, with these words the Scripture is wont to express things not to come to pass casually, by Fortune, or Accident, but things falling out by the determined Counsel, Will, Providence and Ordinance of God: As our Saviour says, The works that I do,

ſa Dei voluntate, providentia, diſpoſitione, ac ordinatione obvenit. Ut cum dicit Salvator, Opera quæ ego facio vos facietis, & majora horum facietis: *& ſimilia in ſacris litteris plurima. Quod autem loquatur in præterito factum eſſe, id more aliorum Prophetarum facit, qui propter certitudinem eventus ſolent ſæpe de futuris, ac ſi jam facta eſſent prædicere. Dicunt enim Philoſophi, res præteritas eſſe de neceſſitate, præſentes de ineſſe, futuras de poſſibili tantum: ita illi loquuntur.*

Propter quam certitudinem Iſaias *Prophetа longe ante vaticinatus de morte Chriſti, ſic dixit, ſicut in Act. Apoſtolorum cap. 8. etiam recitatur,* Tanquam ovis ad occiſionem ductus eſt & ſicut agnus coram tondente ſe non aperuit os ſuum, *&c.*

Atque hoc, de quo nunc verba facimus, & quod hic diebus noſtris evenit, vere inſigne, memorabile, & pene incredibile opus eſt, nec ſine

that ye do alſo, and greater works than theſe, (*Joh.* 14. *v.* 12.) and many more in holy Writ to the like purpoſe. Now that he ſays, that it is done in times paſt, herein he follows the uſe and manner of the other Prophets, who for the certainty of the event are wont to predict things to come, as if they were paſt already; for, as the Philoſophers ſay, Things paſt, are of neceſſity, things preſent of being, and things to come, only of poſſibility. So do they ſpeak. For which certainty the Prophet *Eſay* long before, prophecying of the death of Chriſt, hath thus ſpoken; He was led as a Sheep to the ſlaughter, and like a Lamb dumb before his Shearer, ſo opened he not his mouth, *&c.* as it is likewiſe repeated, *Act.* chap. 8.

And this, of which we are now ſpeaking, and which hathapned in theſe our days, is a very famous, memorable, and well-nigh

Dei

Dei opt. Max. particulari providentia, & dispositione perpetratum. Occidit Monachus Regem, non pictum aut fictum in charta, aut pariete; Sed Regem Francorum in medio exercitus sui, milite & custodia undique septum: quod re vera tale est, & eo modo effectum, ut nemo nunc credat, cum narrabitur, & fortasse apud posteritatem pro fabula reputabitur.

Quod Rex sit mortuus, vel etiam peremptus, facile creditur, sed eum sic sublatum, vix est credibile: sicut Christum natum ex fœmina statim assentimur; sed si addas porro ex fœmina Virgine ortum esse, tunc secundum hominem non assentior: ita etiam quod mortuus sit Christus facile credimus, sed

incredible thing; not done, or accomplished, without the particular providence, and disposition of the Almighty. A Fryar has kill'd a King, not a painted one in Paper, nor pictur'd out upon a Wall; But the *French* King, in the middle of his Armies, encompass'd round about with his Guard, and Souldiers; which truly is such an Act, and done in such a manner, that none will believe, when it shall be told them; and perhaps our Posterity after us will account, and esteem it, but a Fable.

That the King is dead, or else slain, it is easily to be believed; but that he is kill'd, and taken away in such sort; is hardly credible: even as we presently assent, that Christ is born of a Woman; but if we further add, of a Virgin-woman, then, according to human reason, we cannot assent unto it; and so we can readily believe that Christ died, but that he

quod

quod mortuus jam resurrexerit ad vitam, quia ex privatione ad habitum non fit regressio, redditur secundum intellectum humanum impossibile, propterea incredibile: quod homo ex somno, ex morbo, etiam ex syncope, vel extasi resuscitatur, quia id sæpe secundum naturam fit, humanitus credimus; sed resurrexisse a mortuis, ita secundum carnem videbatur incredibile, Ut Paulo *apud Philosophos Athenienses de hac resurrectione differenti, improperarent, quod esset novorum dæmoniorum annunciator? & allii, sicut D.* Lucas *narrat, irridebant; alii dicebant,* Audiemus te de hoc iterum. *De talibus igitur, quæ secundum naturæ leges,*

rose from the dead to life again, this, to Man's natural understanding, is impossible, and therefore incredible, because there is no return from a privation to an habit: That one is awakened again out of a sleep, extasie, or a swound, because it is not against Nature, we naturally believe it; but to be risen again from the dead, it seemed so incredible a thing to Nature, that St. *Paul* disputing with the *Athenian* Philosophers about this very Point, was disgusted for it, and accused to be a setter forth of new, or strange Gods: and some, as S. *Luke* reports, mocked him, others said, We will hear thee again of this matter. Of such things therefore which befall not according to the Laws of Nature, and the ordinary Course thereof, speaketh the Prophet, *viz.* that none shall believe it, when it shall be told them. But we give credit unto it, whilst we consider the omnipotency

&

& ordinarium cursum fieri non solent, dicit Propheta, quod nemo credet, cum narrabitur; sed hujusmodi tantum fidem adhibemus ex consideratione omnipotentiæ divinæ, & per subjectionem intellectus nostri in obedientiam fidei, & obsequium Christi. Nam hoc modo quod erat incredibile naturaliter, fit credibile. Igitur qui secundum hominem non credo Christum de virgine natum, tamen quando additur hoc factum esse supra naturæ terminos per operationem Spiritus sancti, tunc vere assentior, & credo. Ita quando dicitur Christum ex mortuis resurrexisse, humanitus non credo, sed cum id factum esse per divinam (quæ in ipso erat) naturam affirmatur, tunc omnino credo. Eodem modo licet tantum Regem in medio exercitus, tot stipatum militibus, ab uno simplici, & imbelli Religioso occisum esse, secundum prudentiam carnis, & intellectum humanum sit in-

of God, and by submitting our own understandings to the obedience of Faith, and the Commands of our Saviour Christ, and by these means, what was incredible before by Nature, becometh credible by Faith? We therefore, that as meer Men cannot believe Christ to be born of a Virgin, when this is further added, that it was wrought supernaturally, by the operation of the Holy Ghost, then we truly assent to it, and faithfully believe it. So likewise when it is said that Christ is risen again from the dead, naturally we believe it not, but when it is affirmed that this was done by the Power of the Divine Nature (which was in him) then we readily, and without any kind of doubting, believe it.

In the same manner, though to natural Reason and human Capacity it may seem a thing incredible, or altogether improbable, that such a mighty King should be murdered in

credibile,

credibile, vel omnino improbabile; tamen considerando ex altera parte gravissima Regis peccata, & specialem Dei omnipotentis in hac re providentiam, & quam inusitato, & mirabili modo justissimam voluntatem suam erga ipsum impleverit, omnino, & firmiter credo. Rem etenim istam tam grandem & inusitatam alio referre, quam ad particularem Dei providentiam (sicut quosdam ad alias causas ordinarias, vel etiam ad fortunam & casum, aut similes accidentarios eventus perperam referre intelligimus,) prorsus non licet; sicut ij, qui totius facti seriem pressius observant, facile videre possunt, ubi plurima intervenerunt; quæ ab homine nisi Dei speciali concurrente auxilio, expediri non quiverant. Et sane Regum ac Regnorum rationes, cæteraq; tam rara tantiq; momenti negotia a Deo temere administrari non est existimandum. Sunt in sacra Historia nonnulla hujus generis, nec eorum

the midst of his Army, environ'd round with his Guards, and Souldiers, by a poor, simple, weak Religionist, or Fryar: Yet considering, on the other side, the great and grievous sins of this King, and the special Providence of the Almighty herein, and by what a strange and wonderful way he hath accomplished his most just Will and Judgment against him, then we fully and most firmly believe it; and therefore this great and miraculous work, we are to ascribe to a particular Providence of God only: not as those that erroneously referr all things unto some ordinary Causes, or unto Fortune, or such-like accidentary Events; but as those who (more nearly observing, and looking into the Course of the whole matter) do easily see that there were many things intervening in it, which could not have been brought to pass, and dispatched, without the spe-

quidquam poteſt alio, quam ad Deum Autorem referri: tamen nihil eſt, ubi magis claret ſupernaoperatio, quam in iſto, de quo nunc agimus.

cial help of God. And truly the ſtate of Kings and Kingdoms, and all other ſuch rare and weighty Affairs ſhould not be thought to be Governed of God raſhly, and unadviſedly; there are ſome Inſtances in holy Writ of this nature, and none of them can be referred unto any other cauſe, but God only: but yet there is none wherein the cœleſtial operation more appeareth, than in this, whereof we are now aſpeaking.

Libr. Macchab. 1. chap. 6. *Legimus*, Eleazarum, *ut Regem populi Dei perſecutorem, ac hoſtem tolleret, ſeipſum certæ morti obtuliſſe. Nam in conflictu conſpiciens Elephantem cæteris eminentiorem, in quovidebatur Rex eſſe, concito curſu in mediam hoſtium turmam ſe conijciens, hinc inde viam vi ſternens, ad belluam venit, atque ſub eam intravit, ſubjectoque gladio peremit, qua cadens oppreſſit* Eleazarum *& extinxit. Hic quoad zelum, & animi*

We read in the firſt Book of *Macchabees*, ch. 6. how *Eleazar* run himſelf upon a certain Death, to kill the King that was an Enemy and a Perſecutor of the People and Children of God: For, in the Battel, eſpying an Elephant higher and more ſtately than the reſt, whereon it was like the King rode, with a ſwift pace caſting himſelf into the midſt of his Enemies Troops, here and there making his way by force, he came to the

robur,

robur, reique tentata exitum, aliquid hujus nostri simile cernimus, tamen in reliquis nihil est comparabile. Eleazarus *erat miles, armis & pugna exercitatus, in ipso prælio constitutus, adoreque animi, & furore (ut fit) accensus: iste Monachus præliis ac pugnis non erat assuefactus, & a sanguine vitæ suæ instituto ita abhorrens, ut nec ex venæ incisione fusum cruorem forsan ferre potuerit.*

Beast at last, and went under her and thrust his Sword into her Belly, and slew her, who falling, with the great weight of her Body press'd him to death, and kill'd him out of hand. Here in this Instance we may see something not unlike to ours, *viz.* as to zeal, valiantness of mind, and the issue of the Enterprise; but in the rest there is no Comparison to be made. *Eleazar* was a Souldier exercised in Weapons, and trained up in Wars, set in Battel, emboldned with courage, and inflamed withrage and anger: This a Fryar, not inured to fighting, and so abhorring blood by the Order of his Profession, that perhaps he could not abide the cutting of a Vein.

Ille noverat genus mortis, simulque locum sepulturæ suæ, nempe quod ruina belluæ inclusus magis, quam oppressus, suo sepeliretur triumpho: iste mortem, ac tormenta crudeliora, & incognita expectabat, sepulchroque se cariturum non dubi-

He knew the kind of his Death, as also the place of his Burial; namely, that he should be Entombed under the fall of the Beast, and so buried in the midst of his triumph and victory. This Man looks for a certain death, and expect-

 tabat.

tubat. Sed & alia multa dissimilia sunt. Nisi quod, est insignis illa historia sanctæ mulieris Judith, quæ & ipsa, ut obsessam civitatem suam, ac populum Dei liberaret, cepit consilium, Deo sine controversia suggestore, de interimendo Holopherne hostilis exercitus principe, quod & perfecit. In quo opere licet plurima, & apertissima superna directionis indicia apparerent, tamen longe majora divinæ providentiæ argumenta, in istius Regis occisione, & civitatis Parisiensis liberatione conspicere licebit, sicut certe quoad hominem, hoc fuit illo magis difficile, vel impossibile.

ed nothing but unknown and most cruel torments, and did not doubt before but that he should want a Grave to rest within. But there be many other things wherein these two Instances can suffer no comparison. The famous History of the holy Woman *Judith*, is sufficiently known, who determined with her self, (God no doubt immediately moving her to it) that she might deliver the City and the People of God, to murder *Holophernes*, the General and chief Commander of the Enemies Forces, which she most effectually accomplished. Wherein although appear many and most manifest signs of Heavenly direction, yet far greater Arguments of Gods Providence are to be seen in killing of this King, and the delivering of the City of *Paris*, far more difficult, and harder to be brought to pass, than was the Enterprise of *Judith*. For this holy Woman discovered her inten-

Nam illa sancta femina intentionem suam aliquibus

urbis presbyteris aperuit, portamque civitatis, & custodiam pertransiit illis præsentibus, ac approbantibus, ut proinde scrutationi, vel explorationi, quæ obsidionis tempore solet esse tam exacta, ut ne musca fere sine examine egredi queat, non potuerit esse subjecta.

Apud hostes vero, per quorum castra, & varias excubias transeundum erat, sæpius explorata, & examinata cum fœmina esset, nec quidquam haberet vel literarum, vel armorum, unde suspicio oriri potuit, deque adventu in castra, & a suis, fugæ probabiles reddens rationes, facile dimittebatur.

Sicut tam propter easdem causas, quam propter sexum, & formæ excellentiam ad Principem impudicum introduci, & in temulentum facile, quod designavit, perficere valuit. Ita illa.

tion to some of the Governours of the City; and passed thorow in sight and presence of the Elders and Princes of that place; and by that means was not subject unto their examination and searching (which is always us'd so strictly in time of Siege and War, that a Fly can hardly without examination escape them.) She being come to the Enemy through whose Company and Watches she was to go, and oftentimes searched and examined, being a Woman, and carrying no Letters nor Weapons about her, from whence any suspicion might arise, and with all yielding reasons of her coming thither, and abandoning her Relatives, was easily discharged: and not only upon the forementioned causes, but also for her Sex and exquisite beauty, being brought before this lewd and unchast Prince, she might perform that which she had determined before. This is *Judith*'s case.

Hi

Hic vero Religiosus aggressus est, & confecit rem longe majorem, pluribusque impedimentis, ac tantis difficultatibus, periculisque obsitam, ut nulla prudentia, aut astutia humana, nec alio modo, nisi aperta Dei ordinatione, ac succursu confici potuerit. Debebant obtineri litteræ commendatitiæ ab iis, quibus erant contrariæ factionis; transeundum erat per eam urbis portam qua itur ad castra hostium; quæ ita sine dubio in illis obsidionis angustiis custodiebatur, ut cuncta haberentur suspecta, nec cuiquam sine curiosissima exploratione de litteris, nunciis, negotiis, armis, pateret exitus.

But this religious man undertook and perform'd a matter of greater weight, encompassed with so many Impediments, Difficulties and Dangers, that no subtilty of Man, no Humane Policy, nor any Worldly Wisdom, but only the clear and visible Providence of God, and his special Aid could bring it to pass. First Letters commendatory were to be procur'd of the contrary party, then was he constrained to go thorow that Gate of the City that led to the Enemies Camp; the which without doubt was so narrowly kept and watched in the extremity of that Siege, that every triffle bred suspicion, and none were suffered to go forth without narrow searching before, touching their Letters, Messages, Business, and Affairs they had. But he (a wonderful thing) passed through the Watch unexamined, yea with Letters credential unto the Enemy, which if they had been in-

Sed ille (res mira) vigiles pertransiit sine examine, etiam cum litteris credentiæ ad hostem, quæ si fuissent interceptæ a custodibus, sine mora, & sine ulteriori

judicio

judicio de vita fuiſſet actum, atque apertum hic divinæ providentiæ argumentum. Sed majus miraculum eſt illud, quod idem mox ſine omni exploratione tranſierit quoq; caſtra hoſtium, variis militum excubiis, ipſamq; corporis Regis cuſtodiam, ac totum denique exercitum, qui fere erat conflatus ex hæreticis, ipſe Religioſus exiſtens, & in habitu Ordinis ſui, qui ita erat exoſus talibus hominibus, ut in illis locis, qua paulo ante prope Pariſios vi ceperant, Monachos quoſq; vel occiderint, vel peſſime tractaverint.

Judith erat fœmina, minimeq; odioſa; tamen examinata ſæpe, illa nihil ſecum tulit, unde ſibi oriretur periculum: iſte Monachus, & propterea odioſus, ac ſuſpectiſſimus, etiam ultimum cultellum ad hoc pre-

tercepted by the Citizens, without any delay and further tryal he ſhould have been executed preſently. And therefore this is a manifeſt Argument of Gods Providence. But this is a far greater Miracle, that he without ſearching went alſo through the Enemies Camp, by divers Watches and ſentinels; and, which is more, through the Kings Guard *du Corps*; and finally, through the whole Army, which was made up moſtly of *Hereticks*; he being a Religious Man, and clade in the Habit of his order, which was ſo odious a Garb to thoſe men, that they either killed, or ſeverely treated all thoſe Fryars, whom they found in thoſe places, which not long before they had taken about *Paris*. *Judith* was a Woman, and nothing odious, yet examined often; ſhe carried nothing that might have turned to her Danger and Deſtruction. This man, a Fryer, and therefore hated, and moſt

poſitum

positum præparato, non in vagina condito (unde poterat esse probabilis excusatio) sed nudo, ac in manica abscondito, quem si invenissent, mox fuisset in crucem actus.

Ista omnia clarissima sunt particularis providentiæ divinæ argumenta, quam ut negari queat: nec aliter fieri potuit, quam ut a Deo excæcarentur oculi inimicorum ne agnoscerent illum.

Nam, ut antea diximus, licet quidam ista absurde tribuant fortunæ, aut casui, tamen nos hoc totum non alio referendum censemus, quam in divinam voluntatem.

Nec profecto aliter factum crederem, nisi captivarem intellectum in obsequium Christi, qui hoc modo admirabili, & liberare civitatem Parisiensem (quam variis viis intelleximus fuisse in summo discrimine,

suspected, having also a Knife prepared for that purpose, not in a Scabbard, (which might have made his excuse probable) but naked, and concealed in his Sleeve; which if it had been found about him, he would (questionless) have been put to death immediately. All these are such clear Arguments of the particular Providence of God, that they cannot be denyed, neither could it otherwise be, but that God blinded the Eyes of the Enemy, that they could not see nor know him. For (as we have said before) although some do absurdly ascribe this unto Fortune, or Chance, yet none can refer the whole matter to no other cause, but the will and holy purpose of God. And indeed I could not believe this to have been done otherwise, unless I should captive or submit my understanding to the obedience of Christ, who determined by these miraculous means, to deli-

maximisq;

maximisque angustiis constitutam) & istius Regis gravissima peccata punire, eumque tam infausta, & infami morte e medio tollere statuit. Atque nos, dolentes sane, aliquoties prædiximus fore, ut quemadmodum erat familiæ suæ ultimus, ita aliquem insuetum & dedecorosum vitæ exitum esset habiturus. Quod me dixisse non solum Cardinales Ioiosa, Lenocortius, & Parisiensis, sed etiam, qui tunc apud nos residebat Orator, testes esse possunt.

Neque enim hic mortuos, sed viventes in testimonium hujusmodi verborum nostrorum adhibemus; quorum alii omnes probe meminisse possunt. Quidquid tamen in hunc infaucem Regem hoc tempore dicere cogimur, nullo modo volumus, ut pertineat ad nobilissimum illud Galliæ Regnum, quod

ver and set at liberty the City of *Paris*, which as we have heard was in great danger and extremity) and to punish the notorious sins of that King, and to deprive him of this life by such an unhappy and infamous kind of death, and we truly (not without great inward grief) have oft-times foretold, that as he was the last of his name and family, so was he like to have, and make some strange and shameful end of his life. And that I have several times said this thing, not only the Cardinals *Ioiosa*, *Lenocortius* and *Parisiensis*, but also the Orator, at that time here resident, can sufficiently testifie. For we mean not to call the dead to attest our words, but the living; some whereof at this very present do yet well remember them. But whatsoever we have been forc'd to speak against this unfortunate King, we would by no means have it thought to be intended against the

nos imposterum, sicut hactenus semper omni paterno amore, ac honore prosequemur. De persona ergo Regis tantum ista cum dolore diximus, cujus infaustus finis eximit quoque ipsum ab iis officiis, quæ solet hæc sancta sedes (quæ est pia Mater omnium fidelium, & maxime Christianorum principum) Imperatoribus & Regibus post mortem exhibere: quæ pro isto libenter quoque fecissemus, nisi id fieri in hoc casu sacra Scriptura vetarent.

Est, *inquit S. Joannes*, peccatum ad mortem, non pro illo dico ut roget quis: *quod vel intelligi potest de peccato ipso, ac si diceret, pro illo peccato vel pro remissione illius peccati nolo ut quisquam roget, quoniam non est remissibile: vel, quod in eundem sensum redit, pro illo homine, qui pec-*

noble Realm of *France*; which we shall embrace and foster hereafter, as we have hitherto always done, with all Fatherly love, honour and affection. This therefore which we with grief have spoken, concerns the Kings person only, whose unhappy and unlucky end deprives him also of those honourable Offices and Respects, which this holy Seat (the tender Mother of all Faithful, but especially of Christian Princes) is wont to pay to Emperours and Kings; which we most willingly would likewise have bestowed on him, if the holy Scriptures in this case had not altogether forbidden it.

There is, saith St. *John*, a Sin unto Death; I say not that any should pray for it; which may be understood either of the Sin it self, as if he should say, for that Sin, or for the remission of that Sin, I will that none should pray, because it is not pardonable: Or else which comes to the

cat

cat peccatum ad mortem, non dico ut roget quis. De quo genere etiam Salvator apud Mat. *quod illi, qui peccat in Spiritum ſanctum, non remittetur, neque in hoc ſeculo, neque in futuro. Ubi facit tria genera peccatorum, nimirum in Patrem, in Filium, & in Spiritum ſanctum; atque priora duo eſſe minus gravia, & remiſſibilia, tertium vero irremiſſibile, quæ tota differentia, ſicut ex Scripturis ſchola tradunt, oritur ex diſtinctione attributorum, quæ ſingula ſingulis Perſonis ſanctiſſimæ Trinitatis appropriantur.*

Licet enim, ſicut eadem eſt eſſentia, ſic eadem quoque eſt potentia, ſapientia, & bonitas omnium perſonarum (ſicut ex Symbolo S. Athanaſii didicimus, cum

ſame ſence, for that Man who committeth ſuch a Sin unto Death, I ſay not that any ſhould pray for: of which Sin our Saviour himſelf has ſpoken in St. *Matthew*, ſaying, That he that ſinneth againſt the Holy Ghoſt, ſhall not be forgiven, neither in this World, nor in the World to come: where he ſetteth down three ſorts or kinds of Sins, to wit, againſt the Father, againſt the Son, and againſt the Holy Ghoſt; and that the two firſt are leſs heinous and pardonable, but that the third is altogether unpardonable. All which difference proceedeth from the diſtinction of the attributes, (as the Schools teach us out of the holy Scriptures;) which ſeverally are appropriated to every ſeveral perſon of the holy Trinity. For although as the Eſſence of all the three Perſons is but one, ſo alſo is their Power, Wiſdom, and Goodneſs, (as we have learned out of S. *Athanaſius* Creed,

ait, Omnipotens Pater, Omnipotens Filius, Omnipotens Spiritus sanctus;) tamen per attributionem, Patri applicatur Potentia, Filio Sapientia, Spiritui Sancto Amor; quorum singula eo modo, quo attributa dicuntur, ita sunt propria cujusq; personæ, ut in alium referri non queant; ex quorum Attributorum contrariis, & distinctionem, & gravitatem peccatorum dignoscimus.

Contrarium Potentiæ, quæ attribuitur Patri, est Infirmitas; ut proinde id quod ex infirmitate, seu naturæ nostræ imbecillitate committimus, dicatur committi in Patrem.

Oppositum Sapientiæ est Ignorantia, ex qua cum quis peccat, dicitur peccare in filium; ita ut ea, quæ vel ex humana infirmitate, vel ignoratione peccamus, facilius nobis condonari soleant.

Tertium autem Attribu-

shunasius his Creed, when he says, *The Father Almighty, the Son Almighty, and the Holy Ghost Almighty;*) yet by attribution, Power is ascribed unto the Father, Wisdom unto the Son, and Love unto the Holy Ghost; whereof every several, as they are termed Attributes, are so proper unto every several person, that they cannot be attributed and referred unto any other. By the Contraries of which Attributes, we come to discern the distinction and greatness of sin. The Contrary to Power, which is attributed to the Father is weakness or infirmity; and therefore that which we do amiss through infirmity, or weakness of Nature, is said to be committed against the Father: the opposite unto Wisdom is Ignorance, through which when any Man sinneth, he is said to sin against the Son; and therefore what we commit through natural infirmity, or ignorance, is more easily forgiven us.

tum

tum, quod eſt Spiritus Sancti, nempe Amor, habet pro contrario Ingratitudinem, vitium maxime odibile: unde venit, ut homo non agnoſcat Dei erga ipſum dilectionem, aut beneficia, ſed obliviſcatur, contemnat, ac odio etiam habeat. Ex quo tandem fit, ut obſtinatus reddatur, atq; impœnitens atq; his modis multo gravius & periculoſius peccatur in Deum, quam ex ignorantia, aut imbecillitate; proinde hujuſmodi vocantur peccata in Spiritum Sanctum.

Et quia rarius, ac difficilius, & non niſi abundantiori gratia condonantur, dicuntur, irremiſſibilia quodammodo; cum tamen ſola impœnitentia ſit omnino & ſimpliciter irremiſſibilis: quicquid enim in vita committitur, licet contra Spiritum ſanctum, poteſt peripœnitentiam deleri ante mortem. Sed qui perſeverat

The third Attribute which is the Holy Ghoſt's, is Love, and hath for its contrary ingratitude, a Vice moſt deteſtable and odious; which cauſeth Men not to acknowledge the Love of God, and his benefits beſtowed upon them, but to forget, deſpiſe, yea and to hate them, and from hence at laſt it comes to paſs, that they prove obſtinate and impenitent. And thus to ſin againſt God is far more dangerous and dreadful, than if it were done either through Ignorance, or Natural Infirmity; and therefore it is termed a ſin againſt the Holy Ghoſt; and becauſe ſuch Sins are ſeldom and hardly, and not without great abundance of grace pardoned, in ſome ſort they are ſaid to be unpardonable. Whereas final impenitence only is really and ſimply unpardonable. For whatſoever is done amiſs in this life, although it be againſt the Holy Ghoſt, yet by repentance it may be wipt out, or done away before we dye; but

uſq;

usq; ad mortem, nullum locum relinquit gratiæ ac misericordiæ: atq; pro tali peccato, seu pro homine sic peccante, noluit Apostolus ut post mortem oraremus.

Jam ergo quia magno nostro dolore intelligimus, prædictum Regem ex hac vita sine pœnitentia, seu impœnitentem excessisse, nimirum in consortio hæreticorum; ex talibus enim hominibus confecerat exercitum suum: & quod commendaver at moriens regnum in successione Navarræ declarato hæretico, & excommunicato; necnon in extremis, ac in ultimo fere vitæ spiritu ab eodem, & similibus circumstantibus petierit, ut vindictam sumerent de iis, quos ipse judicabat fuisse causas mortis suæ. Propter hæc, & similia manifesta impœnitentiæ indicia, decrevimus pro ipso non esse celebrandas exequias, non quod præsumamus quidquam ex hoc de occultis erga ipsum Dei judiciis, aut misericordiis, qui poterat se-

they that persevere therein till death, are excluded from all grace and mercy hereafter. And therefore for such Sins or Sinners, the Apostle hath forbidden to pray after their decease. Now therefore becauſe we underſtand, not without great grief, that the aforesaid King departed this life without repentance, or impenitent, to wit, in the communion and fellowship of Hereticks, (for all his Army was made up almoſt of none other but of ſuch men;) and that by his laſt Will he commended and made over his Crown and Kingdom to the Succeſſion of *Navar*, long ſince declared an Heretick, and Excommunicated; as alſo in his extremity, and now ready to yield up the Ghoſt, deſired of him, and ſuch as he was, then ſtanding by, that they would revenge his death upon thoſe whom he judged to be the cauſe thereof. For theſe and ſuch-like manifeſt Tokens

cundum

cundum beneplacitum ſuum in ipſo exitu animæ ſuæ convertere cor ejus, & miſericorditer cum illo agere; ſed iſta locuti ſumus ſecundum ea, quæ nobis exterius patent. Faxit benigniſſimus Salvator noſter, ut reliqui hoc horrendo juſtitiæ ſuperna exemplo admoniti, in viam ſalutis redeant, & quod miſericorditer hoc modo cœpit, benigne proſequatur, ac perficiat, ſicut eum facturum ſperamus: ut de erepta Eccleſia de tantis malis, & periculis, perennes illi gratias agamus.

of his impenitency, we have decreed not to ſolemnize his death with Funerals; not that we preſume any thing by theſe, concerning Gods ſecret Judgment againſt him, or his Mercies towards him, who could according to his good pleaſure convert and turn his Heart, even when his Soul was leaving the Body, and deal mercifully with him: but this we have ſpoken, being thereunto moved by theſe external ſigns and tokens.

God grant that all, being admoniſhed and warned by this fearful example of Heavenly Juſtice may repent and amend, and that it may further pleaſe him to continue and accompliſh that which he hath thus mercifully begun for us (as we firmly hope he will) to the end we may give everlaſting thanks to him that hath delivered his Church from ſuch great and imminent dangers.

In quam ſententiam cum dixiſſet Pontifex, dimiſit Conſiſtorium cum benedictione.

When his Holineſs had thus ended his Speech, he brake up the Conſiſtory, and diſmiſt them with his Benediction.

This

THIS Speech is taken from that Printed at *Paris* in the Year 1589. the Year of the Kings Death, by *Nicholas Nivelle*, and *Rollin Thierry*; and set forth with approbation of three Doctors of the faculty of *Paris*, as followeth.

Nous soubsignez Docteurs en Theologie de la faculté de Paris *certifions avoir confere ceste Harangue prononcée par Jacques Clement avec l'exemplaire* Latin *envoyé de* Rome, *& avoir trouvé l'vn conforme l'vn à l'autre.*

BOUCHER.

DECREIL.

ANGELIN.

FINIS.